CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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AN OLD LETTER.

In the Free Universal Magazine, No. 2, 1793, page 91, we find the following letter. It is dated, "New-York, Oct. 20, 1793," and addressed "To the Author of a piece lately published, entitled, '*Letters of Friendship* (by way of complaint) from a Baptist to his Brother, concerning the progress of Error.'" Only letter I. was published. The writer appears to have rejected the Trinity; and speaks of the texts used in proof of Universal Salvation as being *well known*. The entire Letter is worthy an attentive perusal. A. C. T.

"When any new doctrine is first proposed to the world, however clear and undeniable, or favorable to mankind, and honorable to God it may be; it is always opposed and rejected, even by men of the best principles, with the best intentions and purest motives. This may be accounted for, in some degree, from the stubborn prejudices of education, and a natural diffidence in embracing any strange doctrine for fear of being looked upon as a hertical innovator. It is not at all surprising then, that the doctrine of Universal Salvation and Antitrinitarianism should meet with so little comparative success, and be so coolly received in this enlightened age. But although nothing can finally withstand truth, which must sooner or later reign and triumph universally; yet the seeming ill success of any cause, is no proof of its unworthiness; for this may be owing to the weakness of its advocates, the ignorance and obstinacy of mankind, and many other untoward circumstances. Were this not the case, our blessed Saviour—who came into the world to found and propagate the most happy, glorious, and heavenly doctrine that could have been conceived by men, and supported it by the purest precepts and most perfect example would never have been opposed, rejected, despised, and shamefully put to death. But we find, that although HE was murdered, many of his followers crucified, others martyred in the most cruel forms, and all of them severely persecuted, yet his doctrine prevailed abundantly, "proselytes were added daily," and it finally overcame every obstacle, and is established in all the civilized nations in the world.

This doctrine, as taught by Christ to his disciples, and by them enlarged and preached to the world, contained, among other fundamental principles, the doctrine of Universal Salvation, and the final restoration and complete happiness of ALL MANKIND.—And as for the doctrine of the Trinity, I am of opinion it was first broached by some new-fangled sophist, and promulgated by fallacious cavillers; till at last it stole into the creeds of established churches, where it has remained so long uncontradicted. And I believe, that there are very few men of sense belonging to those churches, which profess these doctrines, but are convinced of their absurdity though from their peaceable disposition, and diffidence, as before hinted, they do not openly oppose them.

The doctrine of Universal Salvation, though novel to the present generation, is by no means new. It is evidently held forth in the Bible, consequently is as old as any other doctrine contained in it; and was professed by David, Isaiah, Paul, and many other authors of the sacred volume before it was written. Certainly then this is no new doctrine, although it has so long remained unnoticed by the disseminators of religion. The texts of scripture, are so numerous, and now so well known, that a repetition of them would be useless. Suffice it to say, that it is declared throughout both the Old and New Testaments, that all mankind have sinned, all were lost by Adam, all were redeemed by Christ, and all will be restored, and made happy by and through him. And if one soul (even Judas Iscariot himself) is finally lost and damned to all eternity, it will be contrary to the will, contrary to the promises, contrary to the attributes, and contrary to the designs of God; contrary to his justice, and contrary to his mercy—which to assert will be the case, though it is held forth by many mistaken Christians, I conceive to be little short of blasphemy.

Indeed every soul that is not in the end (whatever may be his crimes and punishments before that time) saved and reconciled to God, is a complete victory gained by the Devil over Christ, and a defeat of the purposes for which Christ was sent into the world and died.

For my part, I cannot comprehend how people can believe, or even suppose, that a frail finite creature, as they confess man to be, can possibly merit infinite punishment, by committing a finite sin. Surely no creature can perform any act unles he has sufficient power to enable him thereto: and it certainly requires infinite ability (which God only possesses) to commit an infinite crime, which only can deserve infinite punishment; and even if it was in the power of man to commit an infinite transgression; still the mercy of God is infinite, and capable of performing all his promises, and pardoning the greatest offences.

It is really to be lamented, that people will entertain such perverted and mistaken notions of the honor and dignity of God, and the things which belong to their peace. But I flatter myself that the happy and much to be wished for time is fast approaching, when every mind shall be enlightened to form just conceptions of the Deity; and every heart be brought to know and confess his justice and mercy, and place full confidence in his gracious promises expressed in the holy scriptures.

There seems to be a strange fatality prevailing amongst men, that occasions them to believe in systems of religion so dishonorable to our Creator, and pernicious to themselves—systems, which accuse Jehovah of cruelty, and charge him with acts which would disgrace the most savage monster of humanity, and which none but a devil would perpetrate—systems which, contrary to the gracious purposes of the Almighty, entail everlasting misery on the greater part of the human race. It is still more surprising, that they should continue so obstinate in error, and reject conviction when set before their eyes; they must be amazingly prepossessed in favor of their own opinions, however wrong they may be, and erroneously obtained.

But that this delusion may quickly cease, that ignorance and superstition may vanish before the light of truth and reason, and that true knowledge and virtue may universally abound, is the sincere prayer of, C. H."

Original.

Were it possible for partialists to substantiate the doctrine of endless torment, the question would then arise, for whose good or happiness will it be inflicted? The superficial may find a solution to this query, satisfactory to *their* minds, by resorting to the wild doctrine of chance, which attributes all to the creature, and virtually discards the sovereignty of God, and denies his universal providence. But those who have exalted views of the goodness, wisdom, and power of Deity, cannot for a moment suppose that he has created an endless hell without intending it for some valuable end. For whatever is the result of infinite intelligence and love, must be designed to promote some ultimate good.

After all the things of time are brought to a close, and all beyond is eternity, I ask, wherein will be the utility of an endless hell? Whose interest will it subserve? For whose good will its sufferings be inflicted? And whose happiness will it promote? These are questions that have agitated the minds of the reflecting, and led them to invent many fine imagined theories; all of which may be resolved into the three following. First; endless torment is to be inflicted for the honor and happiness of Deity. Second; it is to promote the happiness of those who suffer it. Or, third; it is to add to the beatitude of the spectators who witness it.

The reader may ponder the subject in his mind, and he cannot easily conceive a fourth position that can be taken. For we know of no other beings but the inflictor, the sufferers, and the spectators. Therefore one or all of the preceding propositions must be resorted to in order to ascertain the usefulness of the doctrine in question. I will briefly examine these three ideas in the order in which they stand.

1. Endless misery promotes the honor and happiness of Deity. "God is love." The honor, glory, and happiness of infinite and unchanging love, depend upon the endless continuance of sin, hatred and misery. If this be true, and if there be a devil of infinite and immutable hatred, sound logic consists in saying that his honor and glory are predicated upon the eternal perpetuation of holiness, love and beatitude. If the glory of Deity depends upon the endless torments of a *part* of his offspring, that glory can be increased by the eternal misery of *all*, inasmuch as like causes produce like effects. But is it true, that the glory and happiness of him, who is "good unto all, and whose tender mercies are over all his works," are predicated upon the endless rebellion and suffering of his own children? No, impossible. "In the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord to the *glory* of God the Father." "All have *sinned* and come short of the *glory* of God." Why have they come *short* of the *glory* of God? Because they have *sinned*. What must be done to come *up* to the *glory* of God? They must get out of *sin* and become *holy*. Hence it is clearly demonstrated, that the declarative *glory* of Deity will be consummated when transgression is finished, an end made of sin, and everlasting righteousness brought in.—Therefore it cannot be true that endless sin

and misery are conducive to the glory of God.

2. Endless torment is to be inflicted for the good of the sufferer. This is a solecism. A disciplinary, and consequently a limited chastisement can result in the good of the recipient. Because it would be the means to an end. But an eternal punishment would be the end itself, and therefore there would be no time after its infliction for the creature to be benefitted by it. When it can be shown that endless felicity is conferred to promote the miseries of the blessed, it can, by the assistance of logic, be ascertained that endless torment is for the good of the sufferer.

3. Eternal torment is to be inflicted to enhance the happiness of the spectators who witness it. This idea, how revolting soever it may be to the refined heart, has been advocated by the most talented doctors of Partialism; and is the only theory that has been started to show the utility of their doctrines, which is in any degree plausible. It is first taken for granted that there is an endless hell, and then the mind is put upon the rack to discover its usefulness. And after ranging through the mazy labyrinths of speculation, in search of beings, whose desires, and feelings, and appetites, are so constituted that they can feed with delight upon the miseries of the damned, it arrives at the conclusion that such beings are the inmates of heaven. And is it true, that the happiness of the saints who surround the throne of God, depends upon the sufferings of hell? Are there no charms in heaven for the mother, unless she can look down into the tartarian gulf, and see her own children writhing in never-ending torment? Would the brother above, be cold and discontented had he not the privilege of listening to the shrieks of his sister below? Would the inhabitants of heaven lose all relish for the pure bread of life unless they could behold countless millions starving upon the flames of hell? In fine, would all the motives to love, adore and praise God, be banished from the realms above, were it not for the sin, rebellion and misery in the regions below?

Ah! says the reader; when we arrive at heaven, we shall be so changed that we cannot only look with perfect complacency upon the sufferings of our dearest and nearest connexions in hell, but sing loud hallelujahs to God for putting them there. Heaven, forbid! So *changed?* It must be infinitely for the *worse.* The most pious and affectionate mother would require the greatest change to fit her for regions so icy. And the most cruel and hard-hearted monster, would require the least change to prepare him for a home so misanthropic.

Reader; bear with me. Should I possess as much love and tenderness towards my children at that awful day of retribution, about which so much has been said, as I now have for them; and should I meet them there, and be welcomed to the realms of never ending felicity, and see them sliding down with arms extended, crying father, father, help me! I should feel it in my very soul to cry out, farewell heaven! welcome hell! for heaven would be a hell to me, if I were to sit eternally and see my own children writhing in endless torment. I have no desire, no wish nor hope for such a heaven. For no such heaven exists only in the darkest corner of the head of bewildered man. But there is a heaven, and it is a heaven of love, of philanthropy and happiness, where the whole family of man will ultimately meet, not as enemies, but as friends.

Reader; never ask me to respect partialism, till thou hast first proved it true, and then shown its utility. And thou canst never do the former, until thou hast disproved the word of God, reversed his every attribute, and changed the laws of nature; nor the latter, till thou canst discover a race of beings possessing appetites to feed eagerly upon the sufferings of hell. Do this, and I yield. S. J. H.

Original.

To the Authors of the Report of the Methodist Conference, on the subject of Ephraim K. Avery.

Reverend Gentlemen--Among the many stumbling blocks that are thrown in the way of the world, tending to discredit the christian religion, that of your report upon the trial of Ephraim K. Avery stands the most conspicuous of the present age. In a case of this kind, when circumstantial evidence is so strong as to convince nine tenths of the most capable and judicious men in the United States, (Methodists excepted,) of the guilt of Avery, prudence would at least have dictated your abstaining from your abortive attempt of pleading for his innocence.

In this address I shall not attempt to canvass the evidence, except in a few particular cases, and those cases to which you have adverted in your report. This has been sufficiently done by the Attorney General, and that with as much ability and candor, as ever was exhibited in a similar case: but the whole of which appears to be entirely overlooked in your performance. Even those hireling attorneys, who were paid ample sums for their able attempts to make guilt appear like innocence, have shown much more candor upon the subject than you have done.

All the evidence of many respectable witnesses—all the evidence from well authenticated letters, going to prove the concerted meetings on the fatal twentieth of December, you brush away at a sweep; and the damning fact that Avery was seven or eight hours, from two o'clock in the afternoon till half past nine at night, and proved to have been seen about sundown, near the spot of the murder, and unable to account for a single moment of his absence—you modestly settle by saying, that "Avery, no more than other men, was obliged to give an account how he passed his time while absent from the ferry." According to your account, he was travelling between seven and eight hours, on a cold December day, and night, merely for pleasure and exercise, and though he had many friends and acquaintances on the rout, yet never called on one of them, and all this while, (as he said,) his family was sick, and needed him at home. You may believe all this gentlemen, if you please, or if you can.

You suggest that Sarah Maria Cornell hung herself, in order to throw the suspicion of murder on Avery. Now had the fact of her hanging herself been possible, which it plainly was not, as attested by all the witnesses, yet you must have a most contemptible opinion of the understanding of your readers, to believe that any of them would credit so improbable a story. How was Sarah Maria Cornell to know where Avery would be on the night of the 20th of December? If she knew he would be at Fall River on that night, this will prove the genuineness of all the letters—it will prove the fact of the murder. If she did not know he would be there, how was she to attach suspicion on him of the murder? Had he been in any other place, he would have been able to have proved his innocence. Such absurd shifts, gentlemen, plainly prove the badness of your cause.

But what shall we say of one of your concluding assertions, that "Avery has never shown, either in word or action, any appearance of guilt?" If to flee before a charge of murder more than a hundred miles, into another state, and there conceal himself in an obscure house, in a darkened chamber, (bed room)—If giving directions to one of his Methodist brethren, in case of search, or enquiry, to deny he was there ---If disguising his apparel, and letting his whiskers grow—If to be completely unmanned when taken by the Sheriff—If all these circumstances taken together, do not show evidence of guilt, I then ask, what will show evidence of guilt? If these circumstances do show evidence of guilt, I then ask, what is your assertion, but a willful falsehood?

Long before the trial, you or your brethren have been proclaiming the innocence of Avery. This has been done by writing and by preaching; and by every manœuvre which craft and cunning could suggest. But Avery has been proved guilty of the most attrocious murder, which has ever stained the annals of this country, as far as circumstantial evidence can prove any fact In the face of all this, you have proclaimed him innocent, and in good standing in the methodist ministry.

In the ancient common law, it is a maxim, that ten guilty persons had better escape punishment, than one innocent man should suffer. In the modern common law, it is a maxim, that ten times ten guilty persons should go clear, than one innocent man should suffer. On this principle the jury which acquitted Avery doubtless acted. They argued, that there was a possibility that Avery was innocent; and a bare possibility it is.—The venerable Attorney General, with great propriety, told the jury, that a concatenation of circumstances amounted to stronger proof than the positive testimony of an individual; for in the positive testimony of an individual, there is a possibility of perjury.

Gentlemen—You, and the Methodists generally, by making a common cause with the wretched Avery, have made yourselves accomplices in his guilt. You have waxed proud and your downfall is at hand. No jesuit missionaries, no political demagogues, have ever manifested more pride, in increasing numbers than you have done. Whatever means have been used to swell the numbers, whether by leading "captive silly woman" and children, or upholding the abandoned, you have pressed on until you number a multitude: But remember: "The day of the Lord cometh as a whirlwind." Z.G.

Original.

CHRISTIAN DUTIES.

A new commandment I give unto you, that ye love one another.—John xiii, 34.

The duties of christianity are plain and simple—they form no intricate code of laws, that can be unravelled but by a few, and afford no pleasures but such as may be participated in by all, from the highest to the lowest. They are not confined to particular sects, and are not defined in popular creeds and confessions of faith. Too simple in themselves to be mystified, they have been lost or neglected, and the mind and heart of man, absorbed in crude speculations of theology, in the erection of creeds, or in learned disquisitions of religion. The establishment of sects has uniformly followed a course of practice such as this governed by particular rules of faith, in which the genuine principles of undefiled religion have no part or place, and in the belief of which the better feelings of the human heart are either forgotten or destroyed.

Yes, the duties of the *sincere* christian are plain and easily understood; easily practiced, and with advantage. The command which I have placed at the head of this article, shows how easily we might enter into the performance of those duties, which constitute unadulterated christianity, and which, as beings of the same creation, the last and best work of an almighty and benevolent God, we are in duty bound to be in the unlimited practice. It is not hard for a parent to love with unbounded affection, the helpless beings he has been the instrument in bringing into existence; for the principle is inherent in the breast of man—that portion of his nature that assimilates to the Deity, the effects of which are kindness, benevolence, and charity; and these inspire in the bosom of the recipients a desire to reciprocate sentiments of gratitude and love. Veneration and affection are the constant inhabitants of the bosom of a

child, whose nature has not been perverted by harsh and unkind treatment, and who, at the same time has been taught that to "love thy neighbor as thyself," is the foundation of the *duties* of all mankind.

If the principle be extended beyond the family circle, even unto the stranger, the effects are still the same; for a kind action performed even for those whose gentle impulses are almost callous, will awaken gratitude which for years may have slept undisturbed within the sacred and silent chambers of the heart. Extend still further the divine precept—go out into the wide world, cold and heartless as it may be, with the words of love upon the tongue, and the heart beating high with a desire to do good, and the hand, Samaritan like, ready to pour the "oil and the wine" into the bleeding wounds of the oppressed and unfortunate, and the sacred influence of such conduct will be felt and acknowledged, wherever it is exercised—proud and stubborn spirits will bow before it—enemies be conciliated and turned into friends—the guilty criminal, repentant and subdued, be brought to a knowledge of his errors—and the great and noble reduced to an equality with the poor and humble. And all this may be secured, without any sacrifice of convenience, without any effort but love, merely by an imitation of the example of the blessed Prince of Peace, whose practice was "good will to all men," whose advice, "love one another."

It is too common in the world, to see the generality of mankind carefully trying to conform, outwardly, to the creeds got up for their spiritual benefit by designing men, without paying a just attention to the wisest principles of humanity; thinking, perhaps, that even a superficial observance of the principles laid down in their narrow and limited confessional, all that is necessary to their earthly and eternal felicity. I have seen those whose characters for religion, stood high and fair in the world; educated in the belief of the endless misery, in a future state of existence of the greater portion of the human family, their conduct towards those whose opinions differed from theirs, was characterized by the grossest illiberality. Viewing the character of God as in accordance with the principles of their faith, they were unwilling to allow His watchful care and Parental Love, in behalf of the unbelieving portion of their fellow creatures—but the rather his hate, his malediction, his curse. Thus they were governed in their actions by erroneous conceptions of the divine character. False opinions must always generate a course of error—errors, however trifling at first, will beget crime—and crime, misery, desolation, and moral death.—The falsities of Partialists, as laid down in the rules which govern them as a body, and the want of love in their practice as professing christians, must produce its opposite hate, for those who do not happen to be in fellowship with them; and in fostering a principle so much at variance with the practice of the mild and benevolent Jesus, they enter upon the commission of unqualified evil; the duties enjoined by the Savior, are forgotten—the heart becomes hardened and callous—the humane christian is lost in the bigot and fanatic, and illiberality and ignorance prevail in banishing from society the one divine principle—the holy unction, as it were, that would anoint them all, and unite us forever as a band of brothers and sisters of a wide and extensive family. J. P.

Phila. July 18, 1833.

Original.

Messrs. Editors—I observe in your paper of June 22d. a communication headed "Western Opinions," in which the Presbyterians are compared to a steamboat, and the Methodists and Baptists compared to the firemen, and wood-carriers. The comparison and complaint, appear to come from a Methodist, and in the present state of things there may be a justness and propriety in the comparison; but perhaps in a reverse of circumstances, the comparison will suit every other sect, or denomination, as well as the Presbyterians. In Catholic countries, the Protestants, generally, are the firemen and wood carriers. In England, the Presbyterians are the firemen and wood carriers; and if in the United States the Methodists and Baptists are the firemen and wood carriers, to the steamboat Presbyterian, yet it should be remembered, that Baptists and Methodists, are as ready to make firemen and wood carriers of Universalists, as Presbyterians are of them.

The fact is, the Presbyterians or Congregationalists, were the oldest and most predominent sect in the United States, and they have had a longer time for organization, for establishing colleges, building meeting houses, accumulating wealth, &c. &c. than the other sects, and as wealth creates wealth, so the Presbyterians have accumulated much the greatest share of wealth, from the modern gambling schemes, for accumulating property under religious pretences.

The sums accumulated by the Presbyterians or Congregationalists, under religious pretences, are enormous, and if the business goes on progressing for twenty years to come, as it has for twenty years past, Dr. Ely's scheme will probably be realized. Wealth is power, and money answers all things.

Formerly, a man who was ambitious to bring up his son to a lucrative profession, designed him either for law or medicine, but he will now act more congenial with the wisdom of this world, in making him a Presbyterian preacher. It is a fact within the knowledge of the writer of this communication, that parishes which a half century ago, supported ministers with families comfortably, now, when their wealth is more than doubled, their ministers receive the greater part of their salaries, from the managers of the missionary fund. Yes, preachers who have been known to plead the most earnestly for money to "save the perishing heathen," now receive the same money, whilst located in some of the oldest parishes in the country. This is not all. As parishes in the country are more or less extensive, it is not uncommon in the larger ones, for sects, other than Presbyterians, to hold their meetings in some of the remotest parts. The parish in which I live is of this description. In a remote part thereof, a small village has lately sprung up—the greater part of the people are Baptists, who have lately erected a meeting house, which is abundantly large to accommodate all the people in the vicinity. There are a few families of Presbyterians, who rather than go three or four miles, to the Presbyterian meeting, generally prefer going to the baptist meeting. To remedy this, a presbyterian preacher is stationed among them, and supported by the funds of the missionary society. Such facts, while they speak for themselves, demonstrate that the zeal of the Presbyterian Missionary Society, has other objects in view, than saving the poor heathen. Z. G.

Southold, June 26.

Original.

"SEEING THEY PERCEIVE NOT."

"Have they got any religion down this way."

The following anecdote was related to me, by Mr. K. in Livingston county, N. Y. "Some months ago, (said he,) I was visited by Mr. P. a Methodist clergyman. It happened, that my wife and family were gone from home. After giving him some refreshment, and also his wife—after treating both of them with all the civility, friendship, and politeness I was capable of exercising—after assisting them in getting into the waggon, and opening the gate that they might pass to the road, I was greatly surprised, on hearing the gentleman exclaim, as he turned towards me, "*Have they got any religion down this way?*" E. D. K.

East-Bloomfield, July 1833.

EXTRACT OF A SERMON.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him."—John iii: 36.

* * * * It may be said that some men will never believe; and therefore the penalty of unbelief must be suffered endlessly. It would be a sufficient reply to this objection, merely to quote the divine testimony that God "will have all men to be saved, and to come unto the knowledge of the truth;" and that "all shall know the Lord, from the least even to the greatest." But in addition we purpose to show that endless unbelief and misery involve an absurdity.

We have already seen that to believe on Christ is to believe the record which God gave of him. "And this is the record that God hath given to us eternal life, and this life is in his son."—1 John, v: 11. Suppose it be the true import of this record, that God has given eternal life to all men: what will be the consequence if some never believe it? According to the text, they cannot see life. Suppose then that in the next life, some shall not believe this record: they cannot enjoy life, while their unbelief continues. Suppose it continues endlessly: what follows? The record is proved false. The record is that God hath given eternal life to all: but these never receive it. Their unbelief makes the faith of God of none effect: for his faith is pledged for their salvation; but through unbelief, they are never saved. And what is still worse, some are eternally damned for believing the truth, and not believing a lie. For, after all, it appears that the record which they do not believe, is false; and the doctrine of endless misery, which they do believe, is true. Hence we learn that endless unbelief and misery involve the double absurdity, that the unbelief of men renders the faith of God without effect, and some men are damned for believing the truth.

Suppose then the true import of this record to be that God hath given eternal life to a part of his children, and that the remainder must be damned. Suppose some do not believe the record; but vainly believe that all shall be saved. In this situation they die; and they are raised in the same state of unbelief; and consequently, in a state of damnation. But to say they continue to believe in the salvation of all, while they are suffering the pains of an endless hell, is absurd. Even our opposers admit that then the sinner shall fully realize that endless misery is his portion. Suppose then they fully realize and believe the record, or the doctrine of endless misery. Being believers, they must, according to the text, be delivered from misery, and become partakers of life?—What follows? So soon as all believe the record true, it becomes false; because it is true, after all that all men are saved. And many are saved because they have believed a falsehood: for they were forced to believe the doctrine of endless misery, in order to obtain salvation; and that doctrine becomes false so soon as it obtains universal belief.

Br. Jesse Bushnell, (says the Magazine and Advocate,) was ordained at Sullivan, Madison Co. June 11th. Sermon by Br. S. R. Smith. Brs. Biddecom and J. Chase took part therein.

Brs. A. Norwood and T. R. Taylor, were ordained at Haverhill, Mass. on the 5th ult.

NATURE.

When I look around and survey the works of nature, I cannot but wonder, that so many of my fellow men, should doubt the unbounded benevolence of our common Father. I behold the light of heaven shedding its benign radiance alike upon the evil and upon the good; and the rain descending and fructifying the possessions, both of the just and unjust. These blessings are alike dispensed to all men. The gentle due distils alike upon the grateful and upon the unthankful and the evil. All nature is decorated in a manner, that cannot but awaken in the virtuous and sensitive mind, the most cheering views of divine benevolence. The forest is decorated with a foliage, that is most desirable to our vision, and the ground is overspread with a carpet of the same delightful and varied hues. Every animal is fitted to its peculiar location, and mode of existence. Ample means are provided for the gratification of their various propensities, in the location for which they were created. And if we turn our attention to man—ungrateful man—we shall find that the same benevolent care is manifested in his formation and creation.

Every sense that we possess, is the medium by which pleasure is conveyed to us. How much happiness we derive from the sense of hearing! Deprived of this faculty, how much of our present enjoyment we should lose!—Without this, we should be deprived of the pleasure of the sweet music of speech, and all the soothing assurances of friendship. Then too, we should be deprived of the inspiring music of nature, which now raises our hearts in raptures of devotion.

How much pleasure we now derive from the sense of seeing! Deprived of this faculty, we should no longer be gratified, by beholding the smiling countenances of those we love; or in surveying the beauties of nature, which now inspire our hearts with so much delight. In fine; what sense do we possess, but that is the medium of enjoyment? In our animal system, when in health, there is nothing that is calculated to produce suffering. Pain is produced only by derangement of organization. Is not this demonstrative evidence of the benevolence of our Creator? He could have formed us in such a manner, as that all our senses might have been the instruments of the most exquisite torture, and even the most imperious demands of our nature have been supplied, by inflicting upon ourselves the most excruciating anguish. He could have formed us in such a manner, that every movement of our body, and the beating of our pulse, should have been the means of writhing our frames with the most horrid agony. All this could have been as readily accomplished, as to have constituted us as he has, and made all our senses the medium of happiness. And why did he not so constitute us that we should have known no happiness in this life? What answer can we return, but that it was because he was governed by infinite benevolence? And how can we suppose, that He who has displayed so much kindness in the formation of our mortal bodies, and whose benevolence is so conspicuously stamped upon all his terrestrial works, has made a place in the future world, called *hell*, in which the most agonizing tortures exist, and into which the larger portion of the human family are to be thrust—there to drag out an eternity of immortal tortures—tortures such as Omnipotence alone can inflict? Can any one believe, that the framer of nature, ever made such a place, and designed that among others, parents should see their dearest children weltering in its horrid flames, and crying for a drop of water to cool their scorched tongues? Away, blasphemous thought. And ye who are capable of forming such a blasphemous supposition of the character of Jehovah, behold the works of nature—they give the lie to your unholy suspicions. Listen to the songsters of the grove and they will teach you to entertain a better opinion of our common Father. They will teach you to dismiss your gloomy fears, and your dishonorable views of your Father's character. They will teach you to trust in him for all things, and to be cheerful and joyous under all the dispensations of his providence. They will teach you to have your mouths filled with thanksgiving and praise, instead of the gloomy notes of discontent, suspicion and fear.—*Christian Pilot.*

IMMORTALITY.

There is probably no occurrence in the lifetime of a human being that softens the heart, excites the feelings, and produces so deep an impression on the mind, as the loss of relatives and friends by death. While standing around the cold and lifeless remains of one that we have loved, valued, and with whom we have participated the thrilling delights of social blessedness, and mingled in the endearing relations that bind man to his fellow, the tender sensibilities of our nature melt, and the most unbending firmness of the philosopher and the stoic yields to the subduing influence of emotions that reason has no ability to control—we drop the tear of sorrow and regret, as the thought flits across the mind that we shall meet the beloved object before us no more in this world.

How dear to the heart, at such a moment, is the hope, that although the dust returns to the earth as it was, the spirit shall not perish under the petrifying frost of annihilation, and sleep the dreamless slumber of perpetual forgetfulness, but shall return to God who gave it, and participate those pure, perennial joys that bloom in fadeless and unchanging glory in that holy and happy state in which there shall be no more pain neither sorrow, nor crying, nor death.—And how doubly dear a well confirmed assurance that we shall there meet our relatives and friends in the enjoyment of every good that a God of infinite benevolence can impart.

However we may labor to persuade ourselves, when health fills our veins with vigor and friends smile rejoicingly around us, and prosperity gilds our path-way of life with joy and gladness, that the present is all about which man ought to or need concern himself—yet when adversity casts its blight over our prospects, our friends lie before us in the cold embrace of death, or disease premonishes us that the clods of the valley will soon cover all that is mortal about us, the heart recoils at the thought, that

* * 'All our hopes and all our joys,
Are prisoned in life's narrow bound,'

And the mind instinctively reaches forward to a state beyond the grave, in which this mortal shall put on immortality, and the vicissitudes and sorrows of this life shall be exchanged for the unchanging beatitude of perpetual blessedness.

It is then that the believer enjoys the supreme felicity, that a firm faith in a future and happy existence is calculated to inspire. It is then, that, with the apostle he can exclaim, Oh death where is thy sting! Oh grave where is thy victory! And in the fervid transports of a grateful heart can add, 'Thanks be to God,' who giveth us the victory, through our Lord Jesus Christ. —*Religious Inquirer.*

GOOD HUMOR.

That good humor contributes to health, is an old saying, the truth of which a little experience with the world will readily verify. But it may be asked, how does it happen that so many very good humored persons, are nevertheless constantly complaining of aches and ills; the reason is, that the characteristics of good humor are very generally misunderstood, and many are complimented upon possessing it, who are really morose and ill tempered. Their good humor consisting only in occasional fits of noisy merriment, too often produced by some temporary excitement, either mental or physical. As gravity, which is frequently but another name for dulness, has sometimes been mistaken for wisdom, so is cheerfulness commonly accepted for good humor. But that species of cheerfulness which we meet with in society, that laughs in the eye, and lights up the countenance with one continued smile or spends its exuberance in boisterous mirth, will generally be found to proceed rather from some momentary excitement of the spirits, than from a contented mind and happy disposition, desirous of receiving and communicating pleasure under all the circumstances in which its possessor may be placed. As it is called into play by accidental causes, its effects must necessarily be pernicious; it is, therefore, subject to causeless and sudden dejection, or is quickly changed into moroseness—while genuine good humor remains ever the same.

An idiot may be constitutionally good natured, and a bad man occasionally cheerful; but that species of good humor which is the result of a good heart, a cultivated mind, and a conscious rectitude of purpose and of conduct, will be uniform in its appearance, and consistent in its manners. It will not, like an April day, lour and shine almost at the same moment: nor like the intense heats of July, merely foretel the approaching thunder storm; but clear, calm, and undisturbed, will it shine to the latest hour—"like the smooth stream, it reflects every object in its just proportions, and in its fairest colors; while the turbulent and ruffled spirit, like troubled waters, renders back the images of things distorted and broken, and communicates to them all that disordered motion which arise solely from its own imagination." While genuine good humor contributes to the health of the body, the very means calculated to secure the latter, are among the most effectual of those for promoting the former.

CHILDHOOD.

There is in childhood a holy ignorance, a beautiful credulity, a sort of sanctity, that one can not contemplate, without something of the reverential feelings with which one should approach beings of a celestial nature. The impress of divine nature is, as it were, fresh on the infant spirit—fresh and unsullied by contact with the breathing world. One trembles lest an impure breath should dim the clearness of its bright mirror. And how perpetually must those who are in the habit of contemplating childhood—of studying the characters of little children—feel and repeat to their own hearts, "of such is the kingdom of heaven." Aye, which of us, of the wisest among us, may not stoop to receive instruction and rebuke from the character of little children? which of us, by comparison with its divine simplicity, has not reason to blush for the littleness, the insincerity, the worldliness, the degeneracy of his own?

THE PURSUIT OF VIRTUE.

There is one pursuit in life, which it is in the power of all to follow, and to attain. It is subjected to no disappointment, for every contest will prove a victory: and this is the pursuit of virtue. Sincerely to aspire after virtue, is to gain her; and zealously to labor after her wages, is to receive them. Those that seek her early will find her before it is too late; her reward is also with her, and she will come quickly; for the breast of a good man is a little heaven on earth, where the deity sits enthroned with unrivaled influence.

Riches are servants to the wise, but they are tyrants over the soul of the fool.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, AUGUST 3, 1833.

OUR OWN CONCERNS.

The present No. of the Messenger commences the *fourth* quarter of the second year of its existence. As the period is so near at hand for commencing another volume, we have thought it necessary to say a word to our friends and patrons on our own immediate concerns. The time that the paper has now been before the Universalist public we deem abundant to enable every one to judge of its general character and deserts, and believing that it has not been wholly without its favorable influence in this vicinity at least, we feel fully warranted in making a direct and unhesitating appeal to its friends and patrons for their special aid in its behalf. We ask this aid, in *two ways*:

1*st. That those indebted, particularly on the first volume,* (we are sorry to say it, but there are several such) *would make immediate payment.*

2*d. That patrons one and all, would make one united effort to extend its circulation.*

To the first particular we need only say, that we commenced the paper on our own individual responsibility, as regards pecuniary concerns, with a limited capital, and have sustained it thus far, under serious difficulties, with a punctuality we believe equal to any publication of the kind. Yet such have been the embarrassments under which we have labored, in introducing the first volume to the confidence of the public, that we shall necessarily be subjected to considerable pecuniary loss, beside all our time and personal expenses. Every subscriber therefore, in arrears, can see at once the great impropriety of withholding a single moment longer the amount due us, and *how much they jointly can aid us, by simply doing their duty at once,* seeing that we *must* suffer *loss*, even if we collect the whole. Our expenses are heavy, and we can only be punctual to our Patrons, by being prompt in our payments and preserving our credit, and we can only do that by our patrons being prompt towards us. Are we unreasonable in this appeal? Friends, judge ye.

To the second particular, we may remark, that notwithstanding there has been a steady—a constant improvement in the prospects of the paper, giving us sure encouragement to continue our exertions, still a considerable accession to its income is requisite to render it of any object in a pecuniary point of view at present, saying nothing of the past.

It is doubtless well known to patrons that it is an expensive and hazardous business to establish permanently a publication like this. Even with good prospects of *ultimate* and *complete* success, (and these the Messenger emphatically possesses) they are liable to be broken down during the experiment, without an extensive capital to aid them through the period of trial. We have preserved ours thus far in a punctual and successful course—we wish to continue it so for the future; but to do this, we want and *need* the active co-operation of friends, and it is on this account that we thus frankly and explicitly appeal to all, interested in sustaining a paper in this city, to step forward and aid us NOW, in extending its circulation, as the most acceptable service they can render it. It is true, the present prospects of the paper might warrant us in anticipating such means as would be necessary in leading it up to a situation to afford us a proper livelihood, but we wish to avoid this, and cannot but indulge a confidence (when the circumstances are once understood and realized by its friends) that we shall not be left to this alternative, or the possibility of embarrassment hereafter. From the repeated expressions of approbation toward the paper, we are justified in believing that its list can easily be much increased, by a trifling effort of its friends, both in the city and country. If there is any advantage in circulating it at all, it will be readily seen that these extra exertions will not only result in our individual relief and accommodation, but in the promotion of that cause in which we are all mutually engaged. We may state one circumstance to show the value of these exertions. During the efforts last winter in this city in behalf of the Messenger, ONE *individual returned us rising of* THIRTY *subscribers!* None of them, we believe, take it less than *half a year*, and most of them the *year*.

We have indulged, in common with many others, much solicitude *to see whether a Universalist periodical could not be sustained in the city of New-York.* And having through this solicitude subjected ourselves to severe extra labors and exertions—having denied ourselves all personal relaxation and enjoyments for near two years, and devoted almost every moment, save when sleeping or eating, to a direct attention to its concerns, that its business might be preserved in a successful train, we cannot believe we shall be thought *unreasonable* in asking this special effort in our behalf. We have not been able to make any compensation to our associate in the Editorial department, as yet, and neither have we been able, except by hazarding too much expense, even to employ the necessary help in doing its business, leaving ourselves thereby too heavy a task to perform—performed as it should be. It will thus be seen that we need these efforts for preserving and extending its usefulness, if nothing more, for we *cannot* go through for the two years to come, (our individual exertions only considered,) that which we have for the near two years past, let the consequences be what they may.

The present volume is now approaching its end. Three months will soon pass, and it is proper and indeed necessary that we should begin to know something of the prospects with which we may calculate upon entering on another year. May we, then, look to every subscriber, who feels the importance of sustaining a paper of the kind in this city, for his individual exertions in its behalf. Let them give us a few hundred more *good* subscribers and we can wend our way joyfully and securely. We trust that the general punctuality of the paper for the *past*, will serve in some degree to allay the apprehension which we are informed individuals frequently express, *that the paper may not continue;* or, at least, *they may not get their's should they subscribe.* So long as the paper is published at all, by us, it will be published *punctually*, and we may here renew our original pledge, that no volume will be commenced by us without a provision for completing it, if our life and health is spared.

We shall send with this No. to Agents, and one or more individuals in each place, a Prospectus, and we would earnestly, yet respectfully, solicit their attention to the business so as to give us early returns, to enable us to make some definite calculations for the standing edition of the next volume.

We have been induced to be thus explicit with the friends of the paper, because we feel equally far removed from that peculiar sensibility that would fear to look at the dark side of a picture, and that course that would force itself into notice and patronage by holding out representations of success, that were in reality as *groundless* as the "baseless fabric of a vision."

P. PRICE.

AN OLD SERMON.

I have in my possession a Sermon, entitled—"*General Election*; or, Salvation for all Men illustrated and proved. A Sermon preached at the meeting of the United Brethren in New-Britain in Pennsylvania, November 1785 By *David Evans.*"

The name of this preacher of the Gospel appears in the Minutes of the Universalist Convention holden in Philadelphia in 1792. He was Clerk of this Session, and Moderator of the Session held the year following. He died among his kindred, in the neighborhood of Doylestown, Bucks Co. Pa.

The Sermon before me is perhaps one of the first publications by the Universalists of this country. It occupies 27 pages, 12 mo. It proclaims and defends the salvation of all men on the system advocated by Murray—Calvinism Improved. The text is Eph. i, 5—"According as He hath chosen us in him, before the foundation of the world." The following is the plan of the discourse. "I. What is meant by our being chosen in Christ before the world began. II. What is meant by our being chosen out of the world. III. The different designation of those that are chosen out of the world, and those that are not."

On the second page of the Sermon, is found the following note:—"For a full explanation of the union between us and Christ, read that excellent treatise on the subject, intituled *Union*, written by James Relly."* It is probable that this work had a tolerably extensive circulation in this region, prior to the publication of the sermon in which it is thus referred to.

On the first division of his subject, the author endeavors to show that "by our being chosen in Christ before the world began," is meant,

"1st. That in the appointment of Jesus Christ to be the Savior of Sinners, we were appointed to obtain salvation through him; that in his appointment to be heir of all things, we were appointed to be his inheritance," &c.

"2d. That in the appointment of Jesus Christ to be the Savior of sinners, and our being therein appointed to obtain salvation through him, such an union and relationship existed, or took place, between him and us, as is familiarly represented between head and members, husband and wife, vine and branches," &c.

"3d. That our election in Christ proceeds from the sovereign will and pleasure of God—nothing possibly moving him thereunto but his own will: a foundation which renders our salvation sure and immoveable."

"4. That the date of our election in Christ, and union to him, cannot be fixed, because it exceeds the limits of time, being before the world began. A foundation of grace and love that exists from everlasting, therefore of necessity must continue to everlasting; and the stream flowing therefrom incapable of ever ceasing. This is the sure foundation of our most substantial joy and consolation."

The author then proceeds to notice "a very important query," viz. "Whether the whole, or a very small part of mankind, is interested in this glorious election?" On this point, he cites abundantly from the scriptures, with an occasional word of comment; and then proceeds to state a number of syllogisms in proof of the election of all men in Christ. The following may serve as specimens.

"None can be guilty of denying the Lord that bought them, in denying Jesus Christ, unless Jesus Christ hath actually bought them. All unbelievers are guilty of denying the Lord that bought them, in denying Jesus Christ. Therefore Jesus Christ hath bought all unbelievers."

* This work is for sale at this office. P.

"None can be guilty of refusing to come to Christ, that they might have life, unless life is in Christ for them. All unbelievers are guilty of refusing to come to Christ, that they might have life. Therefore, life is in Christ for all unbelievers."

The following is an extract from the general train of argument:

"That all men are chosen in Christ; that the love of God is universal, absolute, and unchangeable—will appear to be true from our opponents concurrently assenting thereunto, though they know it not. Our opponents are distinguished into Armenians and Calvinists; and although they much differ in doctrine, and continually are contradicting themselves, yet if we attend to their writings and preachments, we shall find them uniform in this very important truth: that it is proper to exhort all to trust in the Lord forever; for in the Lord Jehovah is everlasting strength; and that it is the duty of *all* to trust in the Lord. They will not be so hardy as to deny, that the propriety of the exhortation to all to trust in the Lord, proves that he is a friend to all—to every one, previous to the call to them, to trust in him: Neither will they be so blasphemous as to deny his being an absolute, omnipotent, and an unchangeable friend. Then the propriety of the exhortation to all to trust in the Lord, proves his being a friend to all: And the absoluteness, omnipotency, and immutability of his friendship, proves, that the happifying (as well as supporting) benefits of his friendship shall extend to all.

"Our opponents acknowledge the propriety of exhorting all to seek the Lord; seek ye the Lord whilst he may be found, &c. I have that good opinion of our opponents, that they will acknowledge, that the reality we are called upon to seek, in seeking of the Lord, exists before we seek, and is not brought to existence by our seeking. I then ask them, Is not seeking the Lord to seek Jesus Christ? Is not seeking Jesus Christ to seek life? Is not seeking life to seek to know the love of God, embracing us in Christ Jesus? My opponents cannot with any good face gainsay any of this. Then to seek the Lord, is to seek to know the love of God, embracing of us in Christ Jesus. Wherefore I argue thus:—God commands none to seek to know that, which is not true. God commands all to seek to know the love of God, embracing them in Christ Jesus. Therefore it is a truth, that the love of God doth embrace all in Christ Jesus: And the love of God embracing all in Christ Jesus, proves that *all* are chosen in him before the world began; and that the love of God is universal, absolute, and unchangeable. Thus it appears that our opponents, both Armenians and Calvinists, are ever preaching this glorious truth, though they know it not."

After noticing several passages which are generally supposed to militate against Universal Salvation, the author proceeds "to show what is meant by our being chosen out of the world." The following is an abstract of his exposition.

"That our election in Christ is general; that the love of God is universal, absolute, and unchangable, I have made appear evident. And that there is an election that takes in only a part of the world of mankind, I shall endeavor to make plain. 1st. There were a few chosen out of the race of mankind, to that honor of being the special channel through which Christ should come into the world. 2d. There is an election of mankind to be the first fruits to God and the Lamb; to be brought in time, whilst here, to a cordial assent to the glorious truth contained in the gospel of our salvation. But this doth not stand opposed to the general election before proved. 3d. There is an election of mankind out of the number that are elected, to be the first to God and the Lamb, endued and called of God to be, in a more special and conspicuous manner, witnesses of the glory of Jesus and the excellency of his salvation."

Under the third and last division of the subject, the author notices "the different designation of those that are chosen out of the world, and those that are not." The *former*, according to his argument, are happy in life, and happy in death; and on their departure from earth, they immediately enter the society of the just made perfect. The *latter* are cast into outer darkness, and are miserable in the blindness of unbelief. But the vail shall eventually be removed—the knowledge of God shall be communicated—and all men shall rejoice in the salvation of the Lord. Amen. A. C. T.

MR. TODD'S RENUNCIATION.

Will the reader bear with us in a still farther allusion to this subject. We did not intend at the first it should take up as much time and room as it already has done. But it seems necessary we should advert to it once more at least.

It will be remembered that in the letter addressed ourselves, Mr. T. has this sentence:

"I might have made money by selling my names to the *Anchor*, or to Br. Peck, Montrose; but I should have been instrumental in that way in spreading Universalism, therefore I would not let them have the names, which were useless to me, and for which I might have received about $250. In all, I have sacrificed more than $1000 directly or indirectly by this change—and if I am now wrong, it is a great misfortune enough, without being charged with dishonesty."

Br. Whittemore of the Trumpet copies this paragraph, and appends the following remarks:

"We have no doubt Mr. Todd has made some severe sacrifices in professing to renounce Universalism; but whether those sacrifices are of a pecuniary nature, it is not in our power to say. We are obliged to confess, however, that we cannot understand the above extract. If Mr. Todd could have obtained $250 by selling his list of subscribers to the proprietor of the Anchor, or to Br. Peck of Montrose, and if he declined because he would not be "instrumental in spreading Universalism," how did it happen that he offered his whole list to me, Thomas Whittemore, for a balance he owes me on account for books, of the sum of $44,53 cents? He did make me such an offer, and I declined to take his subscribers even at that. We have been endeavoring to the utmost to believe Mr. Todd *honest*; and we hope he will throw no more obstacles in our way."

We may truly adopt the language of the Editor of the Trumpet, "we hope he will throw no more obstacles in our way." As we observed in our first notice, we had been led to a favorable opinion of him. But what must we—what must any one, who will candidly examine, think of his conduct through the whole of this affair.

His renunciation seemed to us a mere tissue of contradictions, in itself. One moment he was a firm and unwavering believer in Universalism—the next, doubting its utility and favorable influence altogether—then again, abandoning christianity wholly, or, at least, "possessing only a cold, dark, inefficient faith in any religion," and withal, "*was still obliged to be a Universalist!*" And this state of things, too, continued for "*some years*," while he was only "*eight years*" in the ministry! These circumstances all appeared strange to us, and we were inclined at first to the opinion that he was in reality suffering under some "intellectual hallucination, or temporary prejudice, or hypocondriacal affection" as he expresses it. But his letter to us seemed to indicate a different spirit; materially so, from what we should naturally look for in one who had been so peculiarly exercised by true religion, and particularly, who was so "kindly affectioned" towards Universalists. The circumstance stated by Br. W. as above, really caps the climax of "strange things." We would still, if possible, regard him *honest*, though unfortunate in exhibiting it. But the circumstances, in connexion, would seem to stagger the most confiding. And we cannot but admonish him frankly, though in friendship, of the great importance of schooling his own feelings and conduct into a more consistent train, ere he again attempts to proscribe and stigmatize a respectable class of christians, the influence of whose principles, it is evident from his own story, he knew little about. Had he have been experimentally acquainted with its doctrines and influences, he would never have pursued the course he has done, even had he found it necessary to withdraw fellowship. P.

E. K. AVERY.

On another page will be found a communication from our correspondent Z. G. on the subject of Avery's trial. We have previously made but *one* allusion to it in our columns, and we then thought it would be the only one, but from considerations not necessary here to name, we have been induced to give Z. G. a hearing.

It is a lamentable fact, we believe, that many Methodists, and some in their official capacity, have been so active in this case, as to excite reasonable suspicions of interested motives, but we hope, for the honor of christianity, setting aside every other consideration, that the charge will not lie against them as a denomination. We have many acquaintances among them whom we highly esteem, both as men and as christians, and we are satisfied they would never countenance undue measures for screening any one, even of their own number, from a just and impartial trial, when arraigned before the tribunal of their country. And we cannot but think our respected correspondent rather severe when he makes them, as a body, out strip the Jesuits themselves in their "pride" and insolence at their growing numbers. We doubt not there are those, and many too, dressed in "a little brief authority," in the denomination, who pride themselves in exercising that authority—who indulge in "great swelling words of vanity," and whose only enjoyment in their religion consists in contemplating the *extension* of their denomination, in connexion with its temporal honors and distinction. We have seen those among them who were, to our mind, precisely of this stamp; and we have thought it would be well, too, for them to go back to the time of their infancy, and take lessons from their weakness at that period.

That the leaders in the Methodist denomination, (the clergy) begin to feel their importance and their power, and that the organization possesses all the elements of a most dangerous aristocracy, we think is indisputable. But that the great body of its professors are of the same cast or are prepared to countenance it, did they fully perceive its tendency, we can hardly believe. We would, therefore, rather see exertions directed to the enlightening of them to the dangers of their situation, in yielding up so readily their rights and privileges, to the direction of the priesthood, than in bestowing upon them unqualified censure.

The profession, as a body, may have espoused the cause of this man, in our correspondents' vicinity, with a zeal and determination, more fully to war-

rant his remarks, than we are aware of. But still, he will agree with us, we presume, that it is extremely dangerous judging a whole denomination by the improper conduct of even *many* of its individual professors. Universalists know too well how to appreciate its injustice.

On the subject to which our correspondent refers, there is much excitement—probably unparallelled. There is nothing strange, therefore, in the fact that sides are taken, and neither is it strange that many of that denomination should incline to the opinion of Avery's innocence. This would be natural. Many of them may do it, also, and be perfectly innocent of any *intention* to screen the *guilty* from the just deserts of their conduct. Evidence that would satisfy one individual, might have no convincing power over another. The latter might be *biased* by considerations foreign to the subject, but still be *honest* in the rejection of the evidence.

We are constrained ourselves to believe the man guilty of a disgraceful connexion with the unfortunate woman, at the least, and if not guilty of deliberate murder, was indirectly the cause of her death; and this, not improbably, through attempts to remove the evidence of their mutual shame. There is such a flood of circumstantial evidence going to prove, in our opinion, an improper connexion between them—his total inability to account for his absence—the manner in which she was hung, &c. &c. that we *cannot* clear him from "*all suspicions of guilt.*" His very conduct through the trial—his stern rigidity of features, seems to indicate, in the strongest manner, something studied. Where is the *innocent* man, encircled in such a snare, put upon trial for his life, on a charge of one of the blackest crimes that ever stained the page of history, with such an overwhelming excitement in the public mind against him, who could have, statue-like, borne a protracted examination like his—who could have sustained himself under the awful suspense, while the court were waiting to receive the verdict of the jury, and could finally witness the first motion of the Foreman's lips, to pronounce his doom, for weal or wo, *with scarcely the movement of a muscle!*—Where, we say, is the *innocent* man that could sustain all this, without being *overcome* in his feelings at a bare escape from a fate so dreadful? A person must be something more or less than man to sustain himself, *unmoved*, through such an awful period—when *one word* was to clear him, by the laws of his country, from a charge of one of the foulest crimes of which man can be guilty, or to consign him to a most ignominious death—his name a reproach with the present and after generations.

But with all our convictions of his guilt, we would leave retribution in the hands of the Supreme Ruler of all. If there is the possibility of showing his innocence, we hope it may be made to appear, and we doubt not the benevolent feelings of our nature will prompt all to as ardently desire it. If the man is *guilty*, he bears about with him a living torture, if we may so term it, that we would not assume for the wealth of worlds.

We agree with our correspondent that prudence would have dictated a far different course by the Methodist Conference. Their proceedings manifest a defiance of public opinion, which, if persisted in, will be likely to brand them with infamy, individually, and result in lasting injury to the denomination. We do not claim they should have abandoned him to the popular fury, by any means, while they had the least prospect of his innocence; but even with a good assurance in their own minds of this innocence, under those circumstances, with the tide of excitements then setting against him, they owed it to themselves—they owed it to community, to withdraw him for a time, till public feeling was in some degree settled, and prepared to hear in a dispassionate manner what might be offered in his defence, rather than to thrust him before the public in a manner which seemed to say, "you shall hear him whether you will or no."

This measure and the collection of funds for defraying the expenses attendant on the trial, are dark spots in the history of the transaction, and from whatever causes they have proceeded, whether from mere indiscretion, or from a disposition to exercise that power which the Methodist Clergy have already too fully acquired over their people, we cannot feel that the denomination is directly answerable for these acts. We doubt not, that the experience of a twelve month will show the actors therein the unfavorable results to their cause. Even in a full demonstration of the innocence of Avery, these consequences must follow, in a greater or less degree, from the very decided stand taken by them under such doubtful circumstances.

P.

REVIVAL PREACHING.

[We find the following in the last Magazine and Advocate—It is said to be a faithful narration of some of the language of the principal actors in a late protracted meeting at Henderson. How long will individuals be thus countenanced in not only outraging every principle of christianity, but decency itself, under the specious pretence of promoting religion? No wonder infidelity should prevail, under such a state of things.]

In order to begin, says Elder Knapp, we must first get away all the rubbish; which here consists of Universalists and Swedenborgians.—Nine out of ten of the Universalists are filthy drunkards. When we had a protracted meeting, lately, at Rutland, there was in our way a clan of the Mormonites. We went to work to get them out of the way; and soon they were all dispersed. So here, we must remove the rubbish which exists in the place, before we can begin to build. Universalism and Swedenborgianism must all be got out of the way.

As Mr Weeks happened to be present, they plied the exuberance of their benevolence upon him. This enemy, here, of the cross of Christ, said Hor, we pray that thou wouldst stop his mouth and burn up his books. Our neighbor, Mr. Weeks, said Jonathan Cole, we have nothing against him, as a neighbor; we love him, as a neighbor; but he is swallowed up in the scheme of the devil. I have seen his books, some of them. He has circulated that wicked and miserable stuff. I have heard his formal prayers: and as to his children, they have confidence in their father, and that miserable stuff. O Lord, destroy his influence and burn up his books. Said Freeman, We have heard of the develish principles of old father Weeks, and pray that thou wouldst destroy his influence with his children. Knapp now shows his benevolence, and says, Let us pray for father Weeks. He is fighting and opposed to the interests of Zion. Since we have been here, he has joined with the Universalists; he kept several out of the anxious seat last night. If he does not break down, he will wail by the side of Swedenborg in hell. Swedenborg will meet him in hell at his coming. Father Weeks belongs to the Temperance society; but now, in opposition to the work of God, he would join with whiskey-drinkers. Let the children of the cross look to God to break him down. Let us join in prayer, says Hor, for Mr. Weeks. God Almighty break down that man. He is a fortification for the Universalists and for the devil. Said one, We pray for Mr. Weeks, that *Infidel.*

* * * * * * *

In prayer, said Morton, have mercy on these Universalists, and have mercy on this Swedenborgian: they have united here in opposition to protracted meetings. Stroke upon stroke, said Hor, stroke upon stroke, like axe upon axe, may there be a fall of the devil's recorder, here present, that old Sadducee. We have told thee, said Bridges, about these Universalists and these Swedenborgians, and now, Lord Jesus, may we go into the broad bay of salvation.—Lord Jesus, bear away this Swedenborgian.—He has destroyed his own soul for eternity, and is now leading the children of the devil down to hell. Here Knapp put in and said, all these Universalists, and all these Swedenborgians, and all these moralists are going to be damned. The first Arian is in hell; the first Swedenborgian is in hell; the first Universalist is in hell. Old Swedenborg is gone down to hell. The devil has set up his stores in the world, and the Universalists and Swedenborgians theirs. They send for Morse, and Skinner, and Jones to carry on their merchandize. Now, my friends, like the pedlar, go in and take down your packs. Dogs, said Morton, kind, affectionate, smooth, but doing every thing around to oppose the work of God."

Here we stop, (says Br. Skinner of the Magazine and Adv) having inserted about one quarter of the communication furnished; the whole is of the same disgusting and blasphemous character as the above, or rather the *narration*, (faithful and true as can be made with pen and ink,) of the blasphemous and disgusting nonsense and wickedness indulged in by Knapp and his coadjutors at the late protracted meeting in Henderson. It is too revolting to publish the whole—the above sample we should think would suffice to satisfy all candid, sober and truly religious people of the shocking and demoralizing tendency of such meetings. Our page seems already defiled with the bare repetition of his filthy trash.

Original.

A "HARD" DOCTRINE.

A lady, being told by a Presbyterian clergyman, that *Universalism* was *hard* to be understood, it having taken one of its advocates *eight years* to comprehend it, replied, that she had known ministers of other denominations to study their doctrine *twice eight years*, and then call it a *mystery*.

E. D. K.

East-Bloomfield, July 1833.

GOSPEL ANCHOR,

This work is now in the hands of Br. H. J. Grew, as Editor and Proprietor. He is assisted in the editorial department by Brs. C. F. LeFevre, and I. D. Williamson, former Editors, and R. O. Williams, of Amsterdam. It is now published on a royal shee, octavo form, making an annual volume of 832 pages, at $1 50 per ann. *in advance*, to which 25 cents is added for every three months delay. We have seen only No. 3 of the present vol. and this did not reach us till after our last paper went to press. Will Br. G. send us the 1st. and 2d, Nos. We wish him all possible success in his new undertaking. P.

The Connecticut state Convention of Universalists will meet at Danbury, Conn. on the *second* Wednesday in October next. It is expected the new meeting house in that place, will be dedicated on the occasion.

E. F. W. East-Avon, is informed that the letter which he speaks of having mailed about the first of June, has never been received at this office.

BRS. C. GARDNER AND J. BOYDEN,

Will supply the desks in the Orchard-st. and Greenwich Churches to-morrow. The former at the Orchard-st. Church in the morning, and at the Greenwich Church in the afternoon and evening, and the latter at the Greenwich Church in the morning, and at the Orchard-st. Church in the afternoon and evening.

Original.

"HALLOWED BE THY NAME."

Thou, Father of mercies, whose nature is Love,
Thy throne is around us, beneath, and above:
Every where present, and ever the same,
We bless and adore thee, and '*hallow thy name.*'

Thou Savior—Redeemer—great 'God of the skies,'
This tribute of praise to thy glory we raise;
Infinite in wisdom, and power the same,
We laud and adore thee, and '*hallow thy name.*'

As *all men* by Adam, were justly condemned,
"Even so," in Christ Jesus, are *all men* redeemed,
Thy justice and mercy both join to reclaim,
For which we extol thee, and '*hallow thy name.*'

Our bodies are subject to suffering below,
Which thou, in thy wisdom, deem'st good to be so;
But we *shall* all be changed, and *all* freed from pain,
To praise thee, Eternal, and '*hallow thy name.*'

O'er sin, death, and hell, thou wilt guide us secure,
For this thou hast promised, and thy promise is sure;
This truth, *all* thy attributes join to proclaim—
Holy Father in heav'n, we '*hallow thy name.*'

Easton, July 3d, 1833. J. K. W.

MOZART.

* * * * The composer threw himself back on his couch, faint and exhausted. His countenance was pale and emaciated, yet there was a strange fire in his eye and the light of joy on his brow, that told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied him for weeks, and though, his form was wasting by disease, yet his spirit seemed to acquire new vigor, and already claim kindred with immortality; for oft as the sound of his own composition stole on his ear, it bore an unearthly sweetness, that was, to him, too truly a warning of his future and fast-coming doom. Now it was finished; and, for the first time for many weeks, he sank into a quiet and refreshing slumber. The apartment in which he lay was large, and lighted by a window, in a small recess, that opened to the east; near it his couch was placed, a table for writing stood at his feet, and just before him his favorite, inseparable piano. The window was shaded by a curtain of crimson damask, and, as the sun (which had scarcely attained its meridian) stole through it, there was a rich glow cast upon every object. One beam fell upon the head of the composer, and then passed, appearing to say, "Like this shall your day of life be, bright and glorious; but even so shall it vanish and pass away, though shining in noontide splendor."

A slight noise in the apartment awoke him, when, turning toward a fair young girl who entered, "Emelie, my daughter," said he, "come near me—my task is over—the requiem is finished. My requiem," he added, and a sigh escaped him, as present fame and future glory passed in vivid succession through his mind, and the idea, how soon he must leave it all, seemed, for a moment, too hard to endure. "Oh, say not so, my father," said the girl, interrupting him, as tears rushed to her eyes, "you must be better, you look better, for even now your cheek has a glow upon it; do let me bring you something refreshing, for you have had nothing this morning, and I am sure we will nurse you well again."

"Do not deceive yourself, my love," said he "this wasted form never can be restored by human aid; from heaven's mercy alone I can hope for succour; and it will be granted, my Emelie, in the time of my utmost need; yes, in the hour of death will I claim His help, who is always ready to aid those who trust in him; and soon, very soon must this mortal frame be laid in its quiet sleeping-place, and this restless soul return to him who gave it."

The tender girl stood in pallid though mute distress; not a sigh, not a tear escaped her. The idea broke so suddenly on her mind, that it checked every mode of utterance, and she gazed upon his countenance as if in a dream. Death, at any period of life, wears an awful aspect, but never more so than to the youthful heart, whose every step has been that of health and joy, and whose bounding pulse, yet swayed by hope, has never been chilled by the sorrow or distracted by the doubts and fears that hang over our earthly existence. Thus was it with Emelie; united by the tenderest sympathy to her father, and living, as it were, in a world of music, no wonder that she beheld death with terror, as the destroyer of her all—of happiness.

The dying father raised himself on his couch, and said, "You spoke of refreshment, my daughter, it can still be afforded to my fainting soul; take these notes, the last that I shall ever pen, and sit down to the instrument.—Sing with them the hymn so beloved by your mother, and let me once more hear those tones which have been my delight, *my passion*, since my earliest remembrance." Emelie did as she was desired, and it seemed as if she sought a relief from her own thoughts, for, after running over a few chords of the piano, she commenced, in the sweetest voice, the following lines:

"Spirit! thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortal begun.

Spirit! look not on the strife,
Or the pleasures of the earth with regret,
Pause not on the threshold of limitless life,
To mourn for thy day that is set.

Spirit! no fetters can bind,
No wicked have power to molest,
There the weary, like thee, and the wretched shall find
A haven, a mansion of rest.

Spirit! how bright is the road,
For which thou art now on the wing,
Thy *home* it will be, with thy Saviour and God,
Their loud hallelujahs to sing."

As she concluded the last stanza, she dwelt, for a few moments, on the low, melancholy notes of the piece, and then waited, in silence for the mild voice of her father's praises. He spoke not—and, with something like surprise, she turned toward him; he was laid back upon the sofa, his face shaded in part with his hand, and his form reposed as if in slumber. Starting with fear, Emelie sprang toward him, and seized his hand, but the touch paralyzed her, for she sank senseless by his side. He was gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss.—*N. York Mirror.*

A FRAGMENT.

* * * * I beheld him again—the cold hand of death had marked him as his victim. His eyes, that but a few days ago, darted with rapidity on every object, and shone with uncommon lustre, bore now a deadly aspect, for they were sunk far back in their sockets to beam on the evanescent things of time and sense no more. I listened with attention—all was still. Being alone with my departed friend, there was nothing to attract my attention; a solemn awe pervaded my whole soul. Never before or since have I felt as I then did. A thousand instances of our former intimacy arrayed themselves before me, in the most striking colors, reminding me of the scenes that had passed in our childhood, when our days rolled on in pleasure, uninterrupted by the cares and troubles incident to maturer years. I was motionless; my eyes were fixed on the cold remains of my lifeless friend; there was something unlike any earthly command that with a 'still small voice' bade me stand still. And these recollections of the past rushed so rapidly in my bosom, that I could by imagination see the deceased in all his former activity, and brightness in the midst of them! My whole soul was lost in these reflections. I had forgotten every thing that had been transacted during my whole life, save those scenes in which my departed friend had been with me. I had not remained in this peculiar frame of mind long before I was aroused from my musings by some friends of the deceased, who entered the room in close conversation. After they had retired from the bedside of the corpse, I walked slowly that way, and gazed once more upon the remains of him who, in the midst of activity and youth, had closed his eyes to all terrestrial things. I placed my hand upon his forehead, a cold chill ran through my veins! Ah, said I can it be possible that all thy activity and usefulness has ended—is the grave thy final home? No, it can never be; thou wast created to move in a sphere beyond the narrow confines of the tomb. God has destined thee to live and bloom in immortal youth, in regions of light and joy. There wilt thou regain all thy former vigor and beauty. Heaven is thy final home. Here thou hast had grief and anxiety mixed with thy pleasures, there thou wilt enjoy uninterrupted and ceaseless felicity. Angel's food will be thine—thou shalt never hunger, thirst, sicken or die any more forever! 'O grave, where is thy victory? O death, where is thy sting?'

* * * * *

Let us then put far from us an 'evil heart of unbelief,' and rejoice that though we die yet we shall live again—live in the full enjoyment of those pleasures which flow at the right hand of God—even in that country where there shall be no need of a physician, for none of the inhabitants shall say I am sick. Where 'sorrow and sighing shall flee away,' tears be wiped from off all faces, by the soft hand of the Lord of glory, who has overcome the powers of death, and brought life and immortality to light.'—*Universalist.*

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